

797 But the soul is believed to linger after death, and the methods used to
 775 encourage its departure are strictly aboriginal. A young couple's mar-
 585 riage may not be consummated until solemnized by the visiting padre,
 755 but the admonitions of the village chief to both bride and groom reinforce the authority of native jurisdiction. The annual Easter whipping of the whole community is also native.

● 772 Barrett could find no clear-cut creation story. The universe is believed
 776 to be made up of three superimposed worlds, with human life centered on the middle one. Men share this middle world with many spirits, some malevolent and other benevolent, all of whom are busy affecting human happiness and goals.

775 Sometimes the spirits must be exorcised, as when they cause illness. For this a shaman is called, and, with the cooperation of neighbors, he drives out the spirits amid much singing, smoking, and sprinkling. The shaman also may suck out the cause of illness.

756 Almost anyone can become a shaman by undergoing intensive training
 463 and acquiring a set of spirit helpers. There seems to be no "predestination" for this career, though Barrett was apparently unable to get enough information on this point. Like the chief, the shaman is not a full-time professional.

756 Because of his magic control of spirit powers, the shaman can be a
 753 force for evil as well as for good. It is he who causes illness and eventually death. There is a great deal of similarity between the behavior and the paraphernalia of the Cayapa shaman and that of the Highland medicine man.

THE COLORADO

000 The Colorado, or, as they prefer to call themselves, *Tatchela* or *Tatchila* Indians, share with the Cayapa the distinction of being the last surviving aboriginal group in the Lowlands of western Ecuador. The two groups know about each other and even occasionally visit back and forth; but they speak mutually unintelligible languages, and their ways of life are quite distinct.

In contrast to the Cayapa, the Colorado are rapidly disappearing. Their territory and their numbers have been shrinking constantly, and one can easily foresee the time when the group will become extinct. They have not been able to withdraw before the pressure of "civilization," and they have been incorporated to a large degree into the Highland plantation system known as *concertaje*. The area they occupy on the upper reaches of several affluents of the Esmeraldas and Daule Rivers in the western part of Pichincha Province has been an area of heavy colonization in recent decades. During World War II an all-weather road was opened which increased the area's accessibility to colonization from the Highlands.

756 is not a very important one, The Cholo of the southern part of Colombia, on the other hand, are noted, at least among the Cayapa, for their knowledge of magic. In fact there are no fewer than five or six Cholo shamans who live constantly on the Rio Cayapas, and it is to these that the Cayapa often apply when in need of shamanistic services. The negroes of the region also have their shamans, who are often summoned by the Cayapa, particularly for the purpose of treating the sick. For the expulsion of spirits from a locality or from a house, however, the Cayapa rely almost entirely on either their own shamans or those of the Cholo.

RELIGION

THE UNIVERSE

772 There is a gigantic being, called Tyapatci tena'tû, who supports the lower world upon the palm of his hand. Upon the lower world, called ta'ñica, which means literally "within," is mounted a great pillar of gold and silver that holds up the middle world upon which we live. Upon this middle world there rests another pillar of gold and silver which supports the upper world, called ka'ica, above which there is nothing. The lower world is inhabited by the pehürû pu'tyû; the middle world is inhabited by human beings and the various spirits, and the upper world is the abode of a still different people, ideas concerning which are not very clear.

In the lower world conditions are in every way the reverse of those in this world. There, for instance, the

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sun and the moon travel from west to east, they being 1772 ●
the same orbs, however, which illumine our world.

The sun and the moon, pa'ta and pō pa'ta, are two 772
men whose eyes are their source of light. Formerly 821
they both gave the same amount of illumination, but
owing to this fact night was, in ancient times, as bright
as day, and the inhabitants of the earth were able to
hunt at all hours. They thus menaced the existence
of all animal life, a fact which, when the Creator saw it,
caused him to alter conditions by covering up one of
moon's eyes, so that now the moon gives only half as
much light as the sun.

Near the eastern margin of our world there is a large
hole through which the sun comes up from the under-
world in the morning. He then walks up a trail in the
sky, shedding as he goes the light of day upon the earth.
By some this is referred to as "walking up the big moun-
tain of the sky." As elsewhere noted, it is supposed
that at this eastern margin of the world there lives a
race of pigmies called pa'la'mbele, whose diminutive
size is due to the great heat of the sun, which is so near
them as it emerges from the lower world.

At the zenith there is a chair in which the sun takes a
brief rest at noon. Here he eats a small lunch consisting
of cornmeal mush and boiled grouse-eggs, after which he
continues along the trail down the western slope of the
sky until evening, when he reaches another opening near
the western margin of the earth through which he dis-
appears into the underworld to furnish it with light.
His only companion during these endless journeys is a
white dog. He himself is dressed in pure white, his

- 772 clothing being made after the fashion of the shirt and
821 trunks commonly worn by Cayapa men.

The moon travels the same trail and in exactly the same manner as does the sun, stopping at the zenith to rest and eat. He is in every way the equal of the sun, except that he is unable to give so much light and is entirely alone, not even having a dog as a companion. His clothing also is pure white and is the same as that of the sun. Being in ordinary human form, neither the sun nor the moon is able to fly, but they keep up their journeys along this endless trail year in and year out with no halt save those short stops at the zeniths of our world and the underworld.

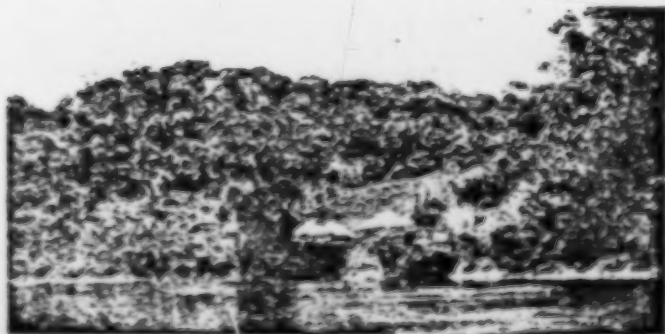
- 821 No accounts of eclipses of either the sun or the moon could be obtained, and no theories concerning the phases of the moon were advanced. In fact, other than the foregoing meager mythical account of the sun and the moon, no information whatsoever was obtainable from the Cayapa respecting either of these celestial bodies. Furthermore, no particular information was obtainable in regard to any of the individual stars or any of the constellations. The almost total absence of star-lore and of acquaintance with the heavenly bodies may possibly be accounted for by the fact, already noted in referring to the climate of the region, that the sky is almost continuously overcast, the clouds hiding from view almost constantly all the heavenly bodies. To be sure the Cayapa formerly lived in the interior where these conditions do not prevail to such an extent, but they have lived in their present environment for several generations and have had ample time to lose much of any system of star-lore that they may have possessed originally.

3: Barrett E-5 (1908-1909)1925
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SETTLEMENTS OF WHITES AND NEGROES ALONG THE
RIO CAYAPAS

[p. 354 (A)]

3: Barrett E-5 (1908-1909) 1925

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PL CXXXI

BARRETT—CAYAPA INDIANS



HACIENDA OF A NEGRO IN A GROVE OF COCONUT PALMS

[p. 354 (6)]

J: Barrett E-5 (1908-1909) 1925

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BARRETT—CAYAPA INDIANS



HACIENDA OF A NEGRO IN A GROVE OF COCONUT PALMS

[p.354(6)]

OF ECUADOR

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The three worlds of the Cayapa are each flat, approximately square, and of about equal size. A short distance beyond the openings through which the sun and moon emerge and depart from it, are the eastern and western edges of our middle world. There are also a northern and a southern edge to the world. Beyond these edges there is nothing. 772

The upper world, ka'ica, is similar to our middle world, but it lacks rivers, the sea, and indeed any body of water. Furthermore, it never rains there. It is illuminated constantly by another sun, which is stationary. Ideas concerning the inhabitants of the upper world are not very clear. It is known that they have houses, but these are of a different form from the Cayapa dwellings, being described as somewhat like the houses built by the white people in the settlements at the mouth of the Rio Cayapas, which means that they are not set high upon piles and that they have sides (pl. cxxx-cxxx). By some it is claimed that the souls of departed human beings reside in this upper world, but most say that they reside at certain out-of-the-way places on the earth. It is said that this upper world is inhabited by spirits, but their exact nature is not clearly understood. [775]

CREATION

The Cayapa appear to have no native account of the creation of the universe, at least all attempts to obtain such were futile, and there appears to be only a remnant of an account of the creation of human beings, and this is more or less mixed with introduced religious con- 773
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personal direction during a situation of crisis and was soundly rebuffed on all sides. During 1959-60 rumors were constantly in the air in Ecuador that the end of the world was going to take place soon. These rumors had reached the Cayapa and were vouched for by one of the priests at the town of Limona. This priest had been forecasting such an event for some time. According to Gabriel, Jesus carries the world in his arms and when the sins of the people pile up, the world gets heavier and heavier until at last the burden becomes insupportable, and Jesus lets the world fall. That, said Gabriel, will happen very soon unless the Cayapa can appease the wrath of God by holding a special fiesta on the tenth of August, a national holiday. Gabriel was so concerned that he sent a message to the chiefs of the other sections, inviting them to a meeting at his home to discuss the impending disaster and the means by which to avert it. He wanted each group to stage a fiesta at its own ceremonial center at the same time "to give added strength." To make doubly sure, he wanted four young children to be married "as they did in the

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